Introduction to Synoptic Edition of Maqlû

Score

The basis of this edition of Maqlû is the text in synoptic form (also referred to as a score). An annotated list of the cuneiform sources used for each tablet in the series is provided at the beginning of the score for that tablet. Included are all manuscripts that I regard as exemplars of the standard text of Maqlû; Assyrian tablets that properly belong to a proto-version of Maqlû are excluded.1 In addition, I include school excerpts from Maqlû and the Maqlû citations in the lemma of commentaries. I do not include tablets that contain a Maqlû incantation in a non-Maqlû literary or ritual context2 and are thus not part of Maqlû.3

In the score for each tablet and in the introductory lists, the manuscripts usually appear in the following order:

Nineveh—Neo-Assyrian
Nineveh—Neo-Babylonian
Assur
Sultantepe
Nimrud
Assyrian—non-Nineveh
Sippar
Babylon
Babylonian (without specific provenance)
Kish
Nippur
Uruk
Ur

School Excerpts
Commentary Citations

1 For example, KAR 226, 240, 269.
2 These contexts may be the source from which Maqlû drew the incantation or they themselves may depend on Maqlû.
3 For example, the incantation Šammu eššu, VII 29–46, is also found in K 11725 rev., Rm 2, 480, VAT 13677, and W 20036/11 (J. van Dijk and W.R. Mayer, Texte aus dem Reš-Heiligum in Uruk-Warka [Baghdader Mitteilungen Beih. 2; Berlin: Gebr. Mann Verlag, 1980], no. 16). Dr. Enrique Jiménez has identified another example of this incantation on the reverse of BM 47889, an extract tablet now published on pl. 34 in W.G. Lambert, Mesopotamian Creation Myths (Mesopotamian Civilizations 16; Winona Lake: Eisenbrauns, 2013). BM 47889 contains a version somewhat different from the standard text. I have not yet decided whether this form of the incantation is actually an extract from Maqlû itself; accordingly, I have not included it in the score. For the mention of this incantation by incipit in a different ritual tablet, cf. F. Köcher, “Die Ritualtafeln der magisch-medicinischen Tafelserie ‘Einreibung,’” AfO 21 (1966): 16, line 3 (for which see now B. Böck, “‘When You Perform the Ritual of ‘Rubbing’’: On Medicine and Magic in Ancient Mesopotamia,” JNES 62 [2003]: 3, line 3 and p. 8). For this incantation see my “Blessing and Praise in Ancient Mesopotamian Incantations,” in Literatur, Politik und Recht in Mesopotamien: Festschrift für Claus Wilcke (ed. W. Sallaberger, K. Volk, and A. Zgoll; Wiesbaden: Harrassowitz Verlag, 2003), pp. 4–6, and “Notes on the History of Composition of Two Incantations,” in From Source to History: Studies … Lanfranchi … (ed. S. Gaspera et al., AOAT 412; Münster: Ugarit-Verlag, 2014), pp. 5–10.
Full manuscripts are ordered by geographical provenance; these are followed by attestations in excerpts and commentaries. The texts are referred to by sigla with the following formatting (note that each group begins at the beginning of the alphabet):

- Nineveh (Assyrian): capital roman letters
- Nineveh (Babylonian): lower-case roman letters
- Assyrian (other than Nineveh): lower-case boldface roman letters
- Babylonian: lower-case roman letters
- Excerpts: Greek letters
- Commentaries: boldface Greek letters

Here I should comment on my policy on the restoration of words and lines in the score. I have kept restorations to a minimum so that the reader can see at a glance what each manuscript does or does not preserve with respect to the edited text of each line of Maqlû. (The impression of fragmentation given by the score is offset by the full text given in the composite transliteration and the transcription.) Of course, fully preserved words and lines are always transliterated in full, and partially broken signs are restored whenever possible. As regards individual words in the line: at least one occurrence is given in full. When all occurrences of the word are partially broken, the word is restored in only one manuscript; once restored in one manuscript, the word is generally not restored in other witnesses that preserve it only partially (though variant spellings will sometimes also be filled in) or not at all. When the word is not preserved at all in any manuscript, it is usually restored in the manuscript that is the most complete or the best witness to that line. As regards broken lines: a broken line in a given manuscript is usually not restored in its entirety, except when it is the only witness to that line or when all witnesses are fragmentary and it is the best preserved (though variant texts will sometimes also be restored). In short, each word and line that has been restored in the score has been restored in a minimal number of manuscripts.

The standard types of brackets are used to represent breaks. The only deviation from normal convention is the use of a raised period to the right of a single letter (e.g., ù·); this symbol has the value of a quarter-bracket (i.e., ˹ù˺). In the score, question marks indicate the following: a question mark in parentheses on the line, viz. (?), indicates that the restoration or reading of a word or part of a word is uncertain; a superscript question mark, viz. ?', indicates that the identification of a sign is uncertain.

I have provided a limited number of notes in the score. Generally speaking, these notes describe what is on the tablet or explain the renderings that I have chosen; they are not intended to provide a proper text-critical commentary, though some text-critical observations have been included. (Some explications of textual issues will also be found among the notes to the transcription.)

Within the score itself, only the first two lines of the standard colophon (containing the catchline and the tablet identification line) are included for each Maqlû tablet; they are given standard line numbers corresponding to their respective Maqlû tablet. (Both the catchline and tablet identification line are repeated in the colophon section at the end of the volume.)

The introductory information for each Maqlû tablet contains annotations regarding the physical tablets and fragments used to compose the score, the distribution of the Maqlû text, and previous publication. For example, annotations for the first two entries in the introductory listings for Tablet II appear as follows: